

Contributions

THE PRAYER COVERING: WHENCE AND WHEREFORE?

D. BAILEY

In No. 29 our brother J. W. Beer calls our attention to two questions of importance. I write not to find any fault with what the brother has said but to carry the investigation a little further. In a later issue Brother Holsinger refers to the matter but gives us no more light on the "covering" question.

Paul is very fair in his statements. He makes a direct appeal: "Judge ye in yourselves: is it seemly that a woman pray unto God unveiled?" (I Cor. 11:13.) We see from this question that Paul expects a negative answer, but why? I can see no reason why it would be unseemly.

Paul is very logical too. His conclusions are usually drawn from good logical premises. The trouble is, that sometimes the premise is so self-evident that the reasoner does not think it necessary to state it and when some one comes along who is not so familiar with it, he fails to comprehend. I have often found it so in mathematical reasoning.

The omitted premise in this case with which Paul and every one in the Corinthian church was familiar, was that no reputable woman in Corinth would appear in public unveiled. It might barely be allowable for them to pray in public but to pray publicly with face unveiled would have been beyond the endurance of society. If this be true, how would this oriental custom affect the Christain women of America? Like Paul, I am willing to let your own good judgment decide.

Some commentators claim that this veiling is a sign of subjection to man. Well, if there is subjection, the sign is proper, if it is necessary, but if there be no subjection, the sign is a mockery. And is it not a fact that the Christian world today rejoices and glories in the fact that thro the gospel, woman has been emancipated, has been raised from a position of servant or slave to man, to the eminent place of friend and companion to the long dominant sex.

I believe that in founding the church, the apostles "builded better than they knew."

If the prophet's ken had enabled them to see the outcome of their work, they would have stood aghast at the sight of the innovations that were to come about thro their teaching.

I do not love controversy, but I love truth; and these suggestions are merely my opinions. I do not seek to bind them upon any one, but I cast them forth as a sower sowing his seed, trusting that if they do germinate they will not bring forth thorns nor thistles.

Because these special epistles have been admitted to the sacred canon, I think it does not follow that they are all necessarily binding on all Christians. I can read them only as I read any other writings. If there are passages that are not clear to me I must investigate in regard to the history of persons and places until I can form an opinion as to the writer's meaning. So when Paul says it is unseemly for a woman to pray unto God unveiled, I do not understand why, but I find on investigation that she must be veiled at all times when in the presence of men, so of course she ought not to unveil herself in the church.

The above opinions I have have held for many years, being driven to them by the force of circumstances. I saw men struggling with a question which was evidently beyond their comprehension. A passage that meant nothing to them could be easily wrested so as to mean anything. But when we know the customs and the usages of the people to whom Paul wrote, it seems to me that further discussion is useless.

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JOSEPH A TYPE OF CHRIST.

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We find many beautiful types and shadows in the Old Testament scriptures, typifying many things in the gospel dispensation. And one among the most beautiful is in the person of Joseph typifying Christ our Lord.

1. When Joseph was yet at home, he was clothed in a beautiful robe and was the darling of his father. Christ before his first advent into the world shared his Father's glory and enjoyed his love. Thou lovedst me before the foundation of the world. John 17:24.

2. We learn that Joseph went out to look after the welfare of his brethren. So Jesus, leaving his Father's side passed by the higher order of intelligences, took not upon him the nature of angels, but descended to the level of fallen humanity, thus graciously visiting his brethren in human nature, looking after their welfare. The son of man is come to seek and to save that which was lost. Luke 19:10.

3. We learn that when Joseph reached his brethren they seized him and then used him as an article of merchandise in selling him into Egypt. A like experience befell Christ in being sold by Judas for thirty pieces of silver and delivered to death by the Jews. Compare John 1:11, and Matt. 21:38.

4. Joseph dreamed dreams which every Bible student knows were literally fulfilled. Afterwards, Christ as well prophesied of his future kingdom and glory. Matt. 25:31, 32.

5. The divine record tells us that when Joseph reached Egypt he was put in prison. Notwithstanding all the in-

nocency of Christ and his resistlessness they came and laid hands on him and took him. Matt. 26:50.

6. We learn that Joseph was exalted from prison. He interpreted Pharaoh's dreams and Pharaoh made him ruler over all the land of Egypt and to ride in the second chariot. How wonderfully Christ has been exalted in that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Acts 2:36.

7. Again we find him in due time without any malice, hatred, enmity, or ill-feeling in his heart toward his brethren feeding and blessing his brethren, all of Jacob's posterity, and all who come to him. Christ, the bread of life blesses and feeds willingly and cheerfully all who come to him.

8. We, in our imagination, see Joseph standing before Pharaoh, while Pharaoh is transferring the power of ruler over all the land of Egypt upon him. Likewise do we see God the Father committing all judgement unto the son. John 5:22.

9. Last but not least do we see Joseph beautifully observing the golden rule on returning good for evil.

We behold Christ who lived a sacrificial death for his persecutors, and just before he said it was finished he prayed the Father to forgive them for they knew not what they were doing. This great anti-type is our Redeemer, emancipator, advocate, interceder and Savior. Let us trust him.

SERMON

Preached by Rev. J. L. Kimmel at the funeral of of Jacob Geib. Text: If a man die shall he live again?—Job 14:14.

The question propounded by the holy man of God is of the greatest magnitude and of the highest importance to every living man.

It is a thought that must come to every rational being sooner or later by force of circumstances. All our surroundings are suggestive of this momentous question.

The seasons come and go. Seed time and harvest time follow one another. Nations rise and fall; mighty empires spring into existence, reach the zenith of their glory and then come to naught. The teeming millions have come and gone ever since the race began. But especially does this thought come home to us when this old tyrannical monster death enters our circle. When father, upon whom we leaned for counsel and support, when husband, comrade, brother, friend has become a victim of this icy hand. When filial affections and sacred ties of friendship have been rent asunder, when the cords of love have been broken and our hearts are heavy with grief, then this thought comes to us as never before. If a man die shall he live again—Is there a future life? Is there a better world than this? When this life with all its sorrows is over will we meet one another again where sickness and death can never come?